

about spiritual matters. He greatly admired the Franciscans, who were trying to renew primitive Christianity and save souls, thus shaming the prelates, who were "dogs who do not bark." The Count of Chiusi gave to Francis the mountain La Verna for retirement and meditation. Armed men were necessary to take possession of it against the beasts and robbers who had possession of it.¹ Carmichael believes that Francis received the stigmata, which he describes in detail. The Francis of tradition is a fabulous person, created out of the pet ideas of his time.² The historical person was a visionary. Dominic was a zealot. He wanted to convert all heretics by preaching or other means.

218. Other mendicant orders. De Vitry found Humiliati in Lombardy, who were living by ideas like those of Francis. The Augustinian hermits were founded in 1256, the Carmelites in 1245,^{anc ^ tne} Servites, or Servants of Mary, about 1275.³ These were all mendicants, and they bear witness to the character of the notions of the time about poverty. It was a mania, and is fully expressed in the *Romaunt de la Rose*. Perhaps Francis did not mean to "found an order." He wanted to live in a certain way with a few friends. The spontaneous and very rapid spread of his order proves that it was concordant with a great popular taste. Francis was a dreamer and enthusiast, not a politician or organizer at all. In his testament he says: "After the Lord had given me care of the brethren, no one showed me what I ought to do, but the Highest Himself revealed to me that I ought to live according to the mode of the Holy Gospel." He was not thwarted and subjugated by the curia during his life, but his ideals were not maintained by the men in the order. The man who was later pope Gregory IX aided him to organize the order and to make it practically efficient, that is, to take the enthusiasm out of it and make it practical.⁴ The popes of the thirteenth century approved. There was in the principles of the order an antagonism to the church as it was, and also an antagonism to common sense. The church authorities wanted to bring the order into practical use, and

suspected it of the heresies of Florus. It therefore split into " conventuals," who conformed to the methods of conventual life, and the " spirituals," who clung to the doctrines and rules of the founder. The latter became " observantines" (1368) and " recollects " (1487).^{*} The two branches hated each other and fought on all occasions. In 1275 the spirituals were treated as heretics, imprisoned in

¹ Carmichael, *In Tuscany*, 224.

² See the *Fioretti de Francisco*.

⁸ Michael, *Gesck. d. Deutschen Volkes*, II, 97.

^{*} Goetz, in *Hist. Vierteljahrschrift*, VI, 19.

⁶ Lea, *Inquis.* ^ III, 172, 179.